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SIXTY-SECOND ANNIVERSARY
OF THE
AMERICAN PEACE SOCIETY

PUBLIC MEETING AT PARK ST. CHURCH,

SUNDAY EVENING, JUNE 1, 1890.

ADDRESSES BY MRS. LAURA ORMISTON CHANT, OF
ENGLAND, AND MRS. JULIA WARD HOWE, OF AMERICA.

It was estimated that more than one thousand people could not find entrance to the Park Street Church which was completely filled half an hour before the time appointed for the meeting. The pastor, Dr. Gregg, put heart into all the services and the fine choir added much to the remarkable success of the meeting. The second hymn was that broad and sweet song of Faber's:

There's a wideness in God's mercy
Like the wideness of the sea.

The meeting commenced with devotional exercises, which were conducted by Rev. David Gregg, D.D., pastor of the church, after which the Hon. Robert Treat Paine, third Vice-President, took the chair and spoke as follows:

Less than a year ago the American Peace Society welcomed home its delegates from the International Congress which had met at Paris to further the cause of Peace throughout the world. I could wish that to-night President Tobey had been here to preside; but, as we learn by a note, circumstances prevent him from being with us. It would have been a great pleasure if the Hon. Robert C. Winthrop, our first Vice-President, had been able to preside over this meeting. It is my pleasant duty first to introduce our chief executive officer, Rev. R. B. Howard, who has done so much to make the American Peace Society a power in this country and also in Europe.

REMARKS OF REV. R. B. HOWARD, SECRETARY.

I have no report to make, lest I should detain you from something which you would enjoy better. The annual report has been distributed throughout the house. There were orders to place three copies in each pew, and if you will take it home and do us the honor to read it, we shall be abundantly repaid. [It will be found on page 107.] It came from the press last night, and it shows what we have done during the year past, especially in connection with the Peace Congress at Paris, which adjourned to meet in London on the 14th of July next, and which expects to adjourn to meet at Rome the following year, and which hopes to meet in America in connection with the Columbian Exhibition in Chicago or Washington, 1892-3. It is to keep in line with this world-wide movement of love and peace that we are here to-night; and, sir, in the absence of Mr. Winthrop, and also of our second Vice-President, John G. Whittier,—who was characterized the other day by the Secretary of State in his farewell address to the Pan-American Congress as “that noblest of Americans,”—I will read a brief note from Mr. Whittier:

AMESBURY, May 28, 1890.

My dear Friend—I regret that I am not able to be at the meeting of the Peace Society on the first day of next month. We have every reason to be encouraged in view of the progress of our cause. I hope there will be a good delegation to the London Peace Congress. There has never been a time when so much public interest has been felt on the subject. Every blow aimed at the monstrous evil of war now tells. Let us hope that the time is not very far distant when the example of the Pan-American Congress will be followed by Europe in conjunction with our own country. I am truly thy friend, J. G. WHITTIER.

We have also a note from another of our officers who served the Society officially as Secretary during a number of years, and gradually lost the use of his eyes in its work, and who writes a postal card by the hand of his dear wife, as follows:

WINTHROP, MASS., May 31, 1890.

Dear Brother Howard—I was not able to be at the annual meeting. My brother reports much enthusiasm. I wish the public meeting at Park Street Church great success. You will bear to Europe good tidings of peace from these Western shores, and I hope you will be able to impress the lesson—“go and do likewise.” You have much encouragement in many respects. *I feel that the millennium of peace has about come.* May you have a pleasant journey and a safe return. H. C. DUNHAM.

I have a note from another gentleman not unknown in Boston, who is at present Minister to that not very peaceful island called Hayti :

UNITED STATES LEGATION,
PORT AU PRINCE, HAYTI, May 17, 1890.

REV. R. B. HOWARD :

Dear Sir—To meet the friends of peace from all parts of the civilized world, and deliberate with them as to the best means of promoting that sublime and glorious cause, is a thing greatly to be desired, and I sincerely regret that owing to my duties here, where peace principles are much needed, I am compelled to deny myself the pleasure and privilege of attending the Peace Congress to be held in London from the 14th to the 19th of July next.

Though I am neither rich nor young, I would gladly incur the expense and hardship needed to attend this World's Congress in the interest of peace. But when we are here we cannot be there, except in spirit, and in this sense I shall be with this London Congress. I have much patience with those who look upon such efforts as you are making in the cause of peace as delusive and fruitless. They are generally those who have never done anything to leave the world better than they found it and have been content with things as they are. It has been my good fortune to view the world from a different point. My experience in the anti-slavery cause has given me faith in the ultimate triumph of righteousness and peace in the world. When I see as I do see what has been done, I cannot doubt, that more and greater things will yet be done.

The time has already come when negro slavery is looked upon as an affront to civilization, a system of human woes and horrors only to be thought of with a shudder—and why not war, the parent of slavery, be thought of in the same way? There is not an element of reason or humanity that war does not violate. It is not only a crime but an absurdity; for it settles no question in accordance with reason or humanity, but simply in accordance with brute force. I have no doubt that the Peace Congress in London will make itself felt in promoting human love instead of human hate and in setting many to thinking there is a better way to settle differences among men and nations than shedding each other's blood.

Yours truly,

FREDERICK DOUGLASS.

From President Tobey.

BOSTON, May 29, 1890.

REV. R. B. HOWARD, Secretary of American Peace Society :

Rev. and Dear Sir—I greatly regret that circumstances will deprive me of the privilege of being present at the meeting of the "American Peace Society" to be held in Park Street Church on Sunday evening next.

The events of the last year as proposed and promoted by this and kindred Societies clearly indicate marked progress in the great object for which they exist. It is especially gratifying to notice that many of the ablest statesmen and philanthropists of all civilized nations have cordially given their support and influence to such measures as tend to secure international arbitration instead of war as the true and permanent policy. The value and importance of this to the welfare of mankind we may not presume adequately to measure.

Very respectfully yours, EDWARD S. TOBEY.

From the Governor of Massachusetts.

COMMONWEALTH OF MASSACHUSETTS,
EXECUTIVE DEPARTMENT,
BOSTON, May 21, 1890.

REV. R. B. HOWARD :

My Dear Sir—I am in receipt of your letter inviting me to preside at the public meeting to be held in Park Street Church

June 1, in favor of International Arbitration. In reply I write to say that I should be glad to render this service, but my engagements at that time are such as to prevent. Regretting this, with my best wishes for the cause in behalf of which the meeting is to be held, I am,

Very truly yours,

J. Q. A. BRACKETT.

From the New England delegate to the International Conference of American States.

BOSTON, MASS., May 21, 1890.

REV. ROWLAND B. HOWARD :

Dear Sir—I regret extremely that absence from town will prevent my being present at your interesting meeting in the Park Street Church, June the 1st.

With my best wishes for your success, I am very truly yours,

T. JEFFERSON COOLIDGE.

The CHAIRMAN—We who live in Boston love our old city. We rejoice at every influence which she can exert to promote the welfare of mankind; and therefore it is with peculiar pleasure that I see this crowded house to give welcome to a noble English woman who has gone through the world preaching the gospel of peace, and comes now to us to speak in its behalf. She will tell us to-night what the relations of woman are to this great cause, which we have so much at heart. It is with great pleasure I introduce to you now Mrs. Chant of England.

ADDRESS OF MRS. LAURA ORMISTON CHANT.

Dear friends: After the magnificent meetings of the past week, and looking upon this meeting to-night as perhaps the farewell meeting, although there are a few others to come in other places, it seems a fit thing that like a benediction after a season of inspiration and joy the subject of to-night's farewell address should be that of Peace. Let us not be one of the voices that cry, "Peace! peace! when there is no peace;" but one of the pleading voices that asks that there shall be peace in the name of the King of all peace, amongst all nations of the earth. It is no new cry, though voiced to-day for the first time by means of powerful societies. As far back as we can go in the history of mankind there have been men who preached higher methods than the rule of brute force, and there has been an ever increasing movement of humanity against the cruel, wicked and illogical way of settling differences by violence. It is left for the nineteenth century, and this portion of it, to feel the great power of co-operation in this as in other matters. We are beginning to find out that it is not enough to have an individual conscience; we want a public conscience, a national conscience, a world-wide conscience, on this subject of peace and of war.

Long, long ago, all civilized men and women left behind the idea that a difference could be settled by personal combat, and duelling is looked upon as it deserves to be, as one of the last remnants of decaying barbarism. But what is all this fighting between nations, what are all these trained armies, all these war-ships, all

the patents of nobility given in the old world for the perfecting of bullets, for the invention of smokeless powder, and other numberless devices and inventions for destruction of life, that shall make the battle-field of the future more deadly than anything the past has known, but evidence that out of the councils of rations there has not come peace, that as yet there does not prevail the spirit that makes for peace? And the appeal to-day is not so much to those in power as to those who have the power to place them in power. We feel that the churches are consecrated to their highest use, in the name of the Prince of Peace, in the name of the Master who taught us that the peacemakers are blessed, when they take their stand unflinchingly on the side of peace and gentleness and meekness that inherits the earth, instead of that of the strife and violence which would destroy it.

Of course I come from a country that has a large standing army, and whose record is not clear from cruel wars of aggrandizement. But that is no reason why I should not speak to the men and women who are so justly proud of their great country, as to what their duty and privilege and opportunities are among the nations of the world. It is a grand day,—I am glad that I live in it,—when men and women are realizing that Christianity is not to be a failure; that we dare put it into practice, and carry its governing principle to the extreme of its possibility. It is a grand day. It means life; it means eternal life and eternal honor for the men and women and for the nations that carry it out. It is not too much to ask that all of you who are priding yourselves, and justly, upon your culture, who are priding yourselves, and justly, as to the efforts that Boston is putting forth in behalf of humanity,—it is not too much to ask that Boston shall stand out to-day, a city that sends such a trumpet blast to the far corners of the earth that the earth shall wake at the sound of that trumpet.

There have been chosen to-night those who are to go as delegates to the Peace Congress in London to co-operate with that body in seeking to make peace universal. Your best men will be invited to go, those who feel most deeply on this matter, who care most for the accomplishment of this object. It is a grand delegation,—these white-robed ambassadors of peace, sent to carry their olive-branch from this country to London, to help us in the effort we are making there to promote in England this great movement.

WHAT WAR SETTLES.

It takes two to make a quarrel, and when it comes to fighting one will be victorious and the other will be defeated. This is as true of nations as of individuals. It matters not which of the two is defeated or victorious, the quarrel is not settled by the death or the life of either; but when these two strong, violent men have met and fought out their quarrel and one lays the other dead at

his feet, the question is no more settled than before; but violence and destruction have been added to the original difficulty. Other elements of disturbance have come in. But we have grown beyond that method of attempting to settle personal quarrels by a combat; two men are not allowed to fight, and if they do, are punished. But it is not so with nations. You cannot think of a single war in the history of Europe that did not breed more wars in its train. Like makes like. Alas! we do many things in our homes which train and educate there the violent spirit; we govern by force, and thus we are making men and women who will be apostles of violence. There is such an open door for the women of to-day if they could see it. The women say, "What can we do? We have no influence." Yes, you have, on the upbringing and training of the ministers who fill the pulpits and the men who sit in your legislatures, who hold in their hands the power to adjust international difficulties with skill and kindness, or bring irritation by the reverse. We women are the ones who bring up men who will do the future fighting, or who will fight the fighting spirit to the death. We have a great door open before us, if we could only see that right is right, and wrong is wrong, that when physical force dominates moral force it is sure to be on the wrong side of things.

WOMEN AND PEACE.

We have been told that women ought to be full of compassion and mercy and pity; and so they are; but unless women are trained to understand what a public conscience means, their individual conscience will not lead them to go beyond their own circle. The woman who sits at her evening dinner table and discusses politics with her next neighbor, may be laughingly chatting away that man's scruples about war, and drawing him to the side of war and from peace. Women should be able to speak in society, with no uncertain voice, that war is wrong, and that peace is Christian. And more than that, we women are good apostles when we become apostles, and we understand how to creep through smaller gaps than men do. And when we hear the apostolic call we shrink at no difficulties. And therefore, if this question of peace is to become a national, an international, a world-wide one, it must be by men and women each bearing their due share of the burden. It is a glorious dream that floats white-robed in front of us, a golden age which the prophets have foretold, and of which the poets have always sung, when men shall be brothers, and they shall dwell happily together in the holy mountain God has made for them; and there never came a divine dream into the brain of man that is not capable of realization, for God is behind the dream, standing there in the shadow of it, keeping watch above his own.

I want you to feel what a disgrace it is to us to cling to the old methods of settling differences, and how out-

rageous are the principles of war; that while in our social life and in our civil life we have got on so far that we do not allow men and women to fight their own battles in order to settle their quarrels in that way, but compel them to submit their disputes to courts of law and arbitration, yet we adhere to this barbarous idea of settling disputes between nations by violence, as if we had got the idea into our heads that we can conduct the life of the individual, the family and the town on other lines than we can conduct the life of the nation. Why should there be a different law for settling international difficulties? What is true of a single individual can be true of an army of individuals, of a nation of them. If it is difficult when you have in view a great scheme like instilling into the world the principles of peace, I want the people to look upon nothing as too small to take into consideration in this great work.

THE CHILDREN AND PEACE.

We need to cultivate the principles of peace in our schools and among our children. I trust you will pardon me for saying that I deplore this military drill given our children in the schools, when we have all the appliances of Swedish gymnastics and calisthenics for developing their bodies, and also the various industrial arts; and for the purpose of physical development there is no necessity to teach the boy the use of the musket and soldierly duties, and I cannot but deprecate it. And it grieves me that in England they supply the dummy muskets to our boys. The military spirits in power saw what an admirable opportunity there was for recruiting the militia from the young men thus instructed in England. But our people have grown wiser in this matter and see deeper than before, and they are beginning to understand that for a man to slay his fellow-man is murder. And that is what our children should be made to understand. In the schools, of course, you want to develop the physique of your children; but what is morally wrong is not physically right. In drilling your children by military discipline you are implanting in them the spirit of the soldier, who is trained to kill, and developing in them the war spirit, and that is what we want to get rid of. I hope the day will come when there will be no soldiers in the land, just as the time will surely come when there will be no slaves anywhere on God's earth. Why? Because we are becoming civilized.

AMERICA'S OPPORTUNITY.

If I were America, if I were this great country, with the opportunity before it such as no other country has ever had, a country that has dared to try so audacious and magnificent an experiment before the world as to whether a democratic government can be a success, with the most tremendous international difficulties of race and climate, of a new and such an old country,—if I were

that country, I would teach an object lesson to the rest of the world, by showing it that the old world method of carrying on the government of the country and of adjusting international differences, and of keeping the balance of commerce, by the aid of an immense standing army, form no part of the problem in this great country. It would be a splendid object lesson for Russia to see the great forces of peace at work, striving to overcome the old spirit of strife and violence, to eradicate the old feeling of hostility, "Man's inhumanity to man," which "makes countless thousands mourn." The same force is at work in Germany and Italy, and even in Turkey the anti-war spirit is beginning to spring up—even in the heart of the "unspeakable Turk!" This is evidence of an advance to-day. It is a wonderful comfort that the words spoken two thousand years ago are beginning to take visible form in the councils of men.

KILLING ONE MAN OR MORE THAN ONE.

I think it must be so puzzling to that poor scoundrel who is waiting there in that prison cell to be hanged for killing a fellow being to know that he is to be hanged for murdering one, while another, a successful general, is feted and decorated and ennobled and honored in society for murdering thousands. I want to ask you a plain question: If you or I quarrel with our neighbor and strike a blow that kills, isn't that murder? If we are in a position of power, and quarrel with other men in power, and if other people strike other blows to support the quarrel on one side and the other, what do you call that? I hope a spirit will be fanned into a white-heat flame in America that will enforce this idea:

Let them who make quarrels be the only ones to fight.

When that result is reached there will be no more fighting. I have said again and again that, if, when there was an international difference, Bismarck and Lord Salisbury had been called out to do the fighting themselves, we should have had politeness instead of discourtesy, diplomacy instead of guns and warfare.

WHAT WILL YOU DO?

Now, as to carrying our ideas into an actual practical form. I am so weary of this endless sitting down in pews and assenting to beautiful sentiments, and going out of the church and acting in diametric opposition to them; to hear the same voice that on Sunday has said, "Blessed are the peacemakers, for they are the children of God!" and has spoken of the inhumanity of war, set forth the necessity of setting apart a certain number of human beings to fight battles; and to see one of our great British generals devoutly kneeling in his pew on Sunday reciting from the Litany, "We pray thee Good Lord, deliver us from battle, murder and all disasters!" and the next day going into ecstasies of joy over the story of the bravery of one of his soldiers in the slaughter

of his fellow-men. What I think I have a right to ask is that women and men shall be true, that they shall not blow hot and cold, that they shall not become that impossible thing that St. James described, "A fountain that sends forth sweet and bitter water."

TEXT BOOKS IN SCHOOLS.

How are we going to make this reform actual? Our great hope lies in the children. We shall have to write many of our school books over again, for, as in temperance, purity and morality, and many practical things, our great hope lies in the education of the children in our schools. In England how often I have lamented that what has been considered to be the most important thing to impress upon the minds of the children is a knowledge of the great battles in human history, the battles of Waterloo, of the Nile, of Trafalgar and others, and of the men who fought them, who are regarded as of more importance than the men who invented or improved the spinning-machine or created the printing-press. We shall have to transform the teaching of our history, and give the battles a very back seat in the instruction of the children, and the men who fought those battles a much lower seat than the men who have been philanthropists and prominent in the arts of peace, or the men who have passed good laws and produced new inventions for the good of their country and the instruction of the world.

THE SCHOOL OF HOME.

Then comes in the women's part. I think we do not realize now how we can bring our children up in the peace or war spirit at home. If we encourage our children to be always looking out for insults, and to magnify every slight difficulty, we are bringing them up to be irritable and cultivating a hostile spirit which will require little to fan it into a quarrel. Do you know that when we are unable to fight, when we have not the resources of bayonets and great guns, we shall ask, as humanity always has done, if there is not some better way to settle differences than this? It is the same in the bringing up of children; we are leaving the bad way behind us when we looked upon the children as such impossible problems that they could be managed by nothing but force and only driven into anything like a manifestation of outward good conduct. We are leaving that wretched day behind, and what is the result? We are bringing up better children, more intelligent, more manly, inspiring them with the love of all things beautiful and true.

You remember that miserable Alabama question, which not one of you have yet forgotten, and some of us have not forgotten in England, which was settled without a gun being fired, and it was well that it was; and if the delinquents had to pay a pretty round sum, it is a good object lesson for the future that the nations who injure each other have to fork over the difference of damage in cash in settlement. And when we have learned to settle

our differences in that way we shall not so often create them. If the men who sent out the Alabama had themselves been made to pay the sum that was paid for them, it would have had a good effect.

What do we want,—peace? Yes. But we want a peace which shall be an active and not a passive peace. It is all well enough to talk about the beauty of peace when there are no differences to settle; that is hardly peace, it is circumstance. We want an active peace when there are differences and complications, a peace that lives through those and settles them kindly.

A LUNATIC ASYLUM.

Think what a change has come in the management of lunatics, from the old, bad, wicked, violent way in which the lunatic was treated, with every species of torture and violence which you can imagine. Then there started up a noble doctor in England, who said to himself, "It cannot be. This goes against the best side of my heart to see these poor creatures chained and tortured in this cruel fashion. There must be some more excellent way." So he started a lunatic asylum of his own, took the worst cases in, and treated them on principles of humanity. He remembered that a lunatic is a lunatic from want of intelligence, and if he is treated unintelligently he is not any better but worse. So he got a higher intelligence to help him to furnish superfluous intelligence to the poor lunatic who is deficient in that quality. So we are to-day managing our worst lunatics with very little physical force and much moral force. I speak from experience in this matter, for one year of my life was spent in helping manage a lunatic asylum. With but a small amount of bodily presence, I found out that there is something stronger than force,—human intelligence and a deep knowledge of human nature.

I believe that if the educated men who make our laws and who make international treaties had a little more knowledge of human nature and a little less selfishness, we should not need any other resource than that. There is an awful want of knowledge of human nature in ordinary men and women. Take a committee of ten people, and nine of them will be sorely wanting in the understanding of human nature and how to get it up to its best state rather than its worst. And when you come to a larger committee of a hundred or more legislators you will find a most dreadful scarcity of men deeply intelligent and experienced in knowledge of how to deal with human nature. You will see that those men who have learned most about the Indians and how to manage them are those whose best characteristic is a knowledge of human nature.

OBSTACLES TO PEACE IN AMERICA.

Now let me remind you of what in your own country renders it especially necessary that you should cultivate peace. You have difficulties that we have not to deal with in England. We have no large shiploads of European

failures, of the lame, the halt, the blind and the ignorant poured out upon our shores as you have in America, of diverse languages and nationalities, which complicate the problems with which you have to deal. One thing I want to bring out of the peace movement is that there should be a deeper respect for other races than our own; for the more deeply we care for their interests, their history, their customs and ways of doing things, the more shall we promote that universal peace at which we aim. And I cannot refrain from referring to the beautiful and noble woman who in Boston is doing so much to bring within your reach a larger knowledge of those things.

Dear men and women, remember that in our own life these peace principles will give us much more happiness at home; for if we believe in the peace and righteousness in people outside of the house, we shall leave off fighting in the household, where we want more of the peace spirit, less of fault-finding, of the everlasting "Don't!" of the true home life which will be the outcome of education like this, and of that kindly spirit that admits of every variety of individuality which goes to make the strength of the nation and of the world, and is consistent with the utmost harmony. We have gone away from the idea that there should be a desire that we be all alike. It is no doubt true that we have a great deal of unnecessary dullness in our midst to-day from that idea of attempting to reduce everybody to a dead level of flat monotony. I consider dullness unpardonable. Don't be dull! Pray God for an imagination vivid enough to understand what the horrors of the battle-field are.

I should like every man and woman in this great congregation who is still uncertain whether war is wrong or right to go home, and, instead of sleeping calmly, just try to imagine yourself in a trench, shot through, or stabbed, lonely, hungry, cold, disheartened, sending a pitiful wail over miles and miles to those whom you love best, whom you never again will see; and if you can fancy yourself in this position, with no help at hand, when the blessed morning light comes, and you find yourself safe in your own bed, unwounded, and with everything comfortable and pleasant about you, put up a prayer to God,—“Whatever I would that men should do unto me, that may I do to the utmost for every other man in the world.” I could not look at my son or my husband and dare to think of their being murdered; or to think of their being able to do a deed of violence to a man who never did them any harm. When I think of the dreadful news that came from the land of the Zulus, of the barbarous exultation of the people at the “Glorious victory! 250,000(?) wretches slain!” I think to myself, what would the blessed Master say could he walk with living presence over these battle-fields of the slain? If he bent over his Zulu brother, and heard him sigh his last sigh, would he turn round to the man who had stabbed him to death and say, “Come, my blessed, inherit the kingdom pre-

pared for you”? No! The kingdom of God is within us, and if we commit or counsel bloodshed the kingdom of God is outside of us.

BANDS OF PEACE.

I want the women to start in this great movement, to help Mr. Howard and make it a practical thing in America; to start bands of peace in the schools for the children, to link them with humanity. Do what you will, only see that you are not teaching the children with one hand what you are unteaching with the other. Say to yourself, “I will be one of the prophets of peace before my country.” There lies not far off the realization of the dream of Isaiah, when men shall beat their swords into plowshares and their spears into pruning-hooks. I want the women to see that this is not an idle dream, that it must become a reality. It was not an idle dream when men who were fighting each other were told that if they had a quarrel they would not be allowed to fight over it but would have to go before a court of arbitration to settle their difficulties.

AN INTERNATIONAL TRIBUNAL.

Why may not the time come when there will be formed a great international court of arbitration to adjust international difficulties, as now we have courts to settle individual differences; so that when nations quarrel there will be a court for national disputes, each nation choosing its own men, to meet and settle these great questions by arbitration. I am certain that the time it will take to settle the quarrels in that way will be so much less, and the cost will be so much less than now, and the method so much more kindly than trying to settle them by war, that the men and women of that day will look back on the nineteenth century as a semi-barbarous age.

NIHILIST, SOCIALIST, ANARCHIST.

I have one more word to say: Do you know that that despised body of men in Europe whom some of you hold in so much contempt because you do not understand all they are fighting against, the Nihilists of Russia, the Anarchists of Germany and the Socialists of London, are singing the hymns of the Prince of Peace that the Christian churches are singing to-day. I don't want the Nihilists and the Anarchists and the Socialists to be the ones to teach the duty that the Christian churches ought to teach. Don't you imagine that the ministers of your churches are the only ones on whom you are to rely; it is the people who make up the churches. The ministers are the little boys who have been put in those positions, and you cannot lay the duty upon them. You women must preach the sermon of peace to the children before they become ministers. Let each one of us do our duty in this regard, so that the teachings of Jesus Christ shall no longer be as sounding brass and a tinkling cymbal.

"For lo! the days are hastening on,
By prophet bards foretold,
When with the ever-circling years
Comes round the age of gold!
When peace shall over all the earth
Its final splendors fling,
And the whole world send back the song
Which now the angels sing."

Dr. GREGG—Before Mrs. Howe speaks I will say that I have been requested to make an announcement. If I should make it according to the old order of things, I should ask you to give us "the sinews of war;" but speaking after the latest idea I will ask you to "make a peace offering;" and I request you to make it large enough to carry our American Peace Society through the next year.

Mr. Howard presented the following names for delegates from Boston to the International Peace Congress, to be held at London on the 14th of July next: President W. F. Warren, of Boston University, Judge Charles Devens, Rev. Philip S. Moxom, Rev. Brooke Herford, Gov. J. Q. A. Brackett and Hon. Robert Treat Paine; and these gentlemen were duly elected by the audience.

The CHAIRMAN—We are delighted that Mrs. Julia Ward Howe has consented to speak a few words before we close.

ADDRESS OF MRS. JULIA WARD HOWE.

My friends, I am entirely taken by surprise in being asked to speak to you. I came here, as you all came, to hear our dear visitor and guest, Mrs. Chant. But the words she has said are extremely sympathetic, and they do awaken in my mind trains of thought which have been very dear to me. They took me back to the time of the dreadful Franco-Prussian war in 1870. I remember that that cause came very near to us, because we knew those two nations so well, and we were under great obligations, both intellectual and social, to both of them, and when we saw them close in a death struggle, and come out of it as they must have come out, badly wounded, and France as it seemed with a mortal wound, I think the women of the civilized world seemed to send out a great cry of anguish; and some of the older people among you may remember that various manifestoes were issued by women, for the first time in the world's history, protesting against war, by Madame Gasparin in Switzerland and some others whose names I forget. I myself was so transported with the horror of this thing, that I wrote and sent abroad an appeal to the women throughout the world. My thought was, it is the women, who are the mothers of men, the women who know the cost and value of human life, and all that is suffered to bring these men into the world, with the immense pains that are necessary to build up the little helpless baby into a strong, erect, stalwart man. And after this noble work is accomplished, will the women, who have had so great a part in it, stand still and see it brought to nothing?

I remember going to Europe in those days and talking with some French people who had seen the horrors of that war, and one said to me, "Oh, madam, when I saw the pavement of Paris piled with the corpses of beautiful young men, in the bloom and pride and glory of life, my thought was with the mothers, whose work for the world of humanity was now brought to nothing." And then I thought, why, how can the mothers sit still and endure it? Why don't they join hands throughout Christendom, and insist that these horrors shall take place no more? I remember that I myself went to England, as Mrs. Chant has now come to America, I went to that country, which is a very great country intellectually, though geographically it may not be considered as very large, to preach this doctrine, that the mass of women must rise up in their might, in the might of sentiment, in the might of parental authority, and of the religious faith which is so deep in woman and so dear to her, they must rise up and make this protest.

But when we came to present this subject of peace, we found this limited idea running through society. There were two sorts of actions in society; one, that sort in which people ask, "What is right and just?" and the other in which they said, "Which is the stronger party, and how much can the stronger party get the better of the weaker?" I found there were conflicts between capital and labor; found that even in the household,—in which there can be a sort of covert war carried on at the fireside, when the parents and children have not been educated up to the standard of the ideal right and just,—there was this mean side; for that side of human nature is mean which promotes the idea that the physically strong are to crush or oppress the weak and take away from them the power of right they had; and I am exceedingly glad that this fresh young voice has arisen in this cause. I feel revived in the hope of a score of years ago, that the women of Christendom would make themselves a unit in this cause.

Now it is one thing to see such a thing as that in a dream, as long ago the inspired apostle saw the New Jerusalem coming down from heaven nearly two thousand years ago, but it has not come yet; but it is coming all the time, we say. And this dream of mine has not come yet, but it is coming. Here is evidence that it is coming. Underlying this movement of which Mrs. Chant has said something there is this deep feeling of the rights of humanity, that human beings are not to be ground down and kept down by the arm of military power and oppression. I believe that Christianity pledges itself to the compatibility of all their interests; it does not pledge itself to protect fraud, violence or wickedness in high places, though I am sorry to say that this name is sometimes made to cover those bad things. But if this gospel is true, all that any of us have a right to can be enjoyed by all, it can be secured to all; and that can never be

done by the partial, bloody and wicked method of war. So I say to women also, dear sisters, this great cause is largely in your hands; advance it as you can; it underlies the principles of social movement. Don't be carried away by superficial things. I love the flags; I love the flag of my country; but I don't want to see it again ever waved over a battle-field. May it be a symbol of heavenly peace, the peace that the dear Lord Jesus came to bring on earth!

The CHAIRMAN—I have letters from Hon. Edward S. Tobey, our President, and Hon. T. Jefferson Coolidge, the New England delegate to the Pan-American Conference, and from other gentlemen, expressing their great regret that they cannot be with us this evening. I will not detain you to read them. [The letters are inserted where they would have appeared if read—see page 96.] I will, if you will allow me, express the heartfelt satisfaction of this audience for the delightful and moving address which Mrs. Chant has given us, and also to Mrs. Howe for the encouraging words which she has spoken.

The meeting closed with the hearty singing by the choir and congregation of "Missionary Chant" closing with the stanza rolled out in a wonderful volume of song,

Let every creature rise and bring
Peculiar honors to our King:
Angels descend with song again,
And earth repeat the loud Amen!

and the Benediction.

THE ENGLISH CHURCH.

Canons Westcott and Freemantle led in a movement at the last Canterbury Diocesan Conference "to provide that an annual day be appointed for special prayer that it may please God to give all nations unity, peace and concord." Although the archbishop has not yet acceded to this request, the appointment of Canon Westcott to the Bishopric of Durham gives evidence that the able advocacy of peace principles is no bar to promotion in English Church.

The attitude of the Free Churches on the subject of Peace has long been, as a rule, favorable, and many of their ministers have been among its most faithful and able advocates. As might have been expected, therefore, their response to Dr. Westcott's appeal last year was prompt and earnest, spontaneous and general. The Society of Friends, at an interesting session of its Yearly Meeting last May, re-affirmed its position and urged renewed fidelity to the peace principles which had been so long held by it as a body.

Other sections of Nonconformity have followed a similar course. Deliverances in favor of Peace have been made by the Congregational and Baptist Unions, the Three Denominations, the Congregational Board, the Wesleyan Methodists, the United Methodist Free Church, the New Church, the Scotch General Assembly, the General Assembly of the Free Church of Scotland, and of the United Presbyterian Church, the Evangelical Union, the Scottish Congregational Union, and the Free Churches generally.

THE PARIS CONGRESS.

Hon. Whitelaw Reid, minister to France, transmitted the resolutions passed and some general account of the Peace Congress at Paris. The following is the response of the United States Government.

DEPARTMENT OF STATE,
WASHINGTON, April 1, 1890.

Sir—Mr Reid's dispatch No. 50, of August 17, 1889, in relation to the peace congress of that year, at Paris, and transmitting a petition to the President, together with other papers, has been received with its inclosures.

It seems hardly necessary to revert at length to the position of the United States upon the general subject of international arbitration, this Government having consistently had recourse to that method of settling disputes for a long period in particular cases as they arose, and still adhering to that view of the question.

With reference, however, to the special recommendation of the petition that an arbitration treaty between the Government of the United States and that of the French Republic be negotiated as the first step, and of as great weight in turning the tide of European governmental opinion into a direction favorable to the general adoption of such a mode of settling international differences and difficulties, so far as it may be applicable to them, I may say that it would be the inclination of this Government on the general principle and as in line with its established practice, to entertain with favor any proposal from a friendly Government looking towards such a convention. At the same time I should add that effective consideration of the question would doubtless be deferred until after disposition of the subject by the conference of American nations now here in session, and which is engaged, as one of the principal objects of its meeting, in considering a practicable and acceptable plan of international arbitration for submission to the interested powers.

Copy of dispatch No. 50 and copies of its inclosures in English have been sent to the Committee on Foreign Relations for its information.

I am, sir, etc., JAMES G. BLAINE.
HENRY VIGNAUD, Paris.

SIGNING THE TREATY.

Representatives of nine of the South American republics signed the formal treaty of arbitration in Secretary Blaine's office at the Department of State on the 28th ult., namely; The United States, Guatemala, Nicaragua, Salvador, Honduras, Bolivia, Ecuador, Hayti, and the United States of Brazil. It is expected that three more signatures and seals will be added soon, and it is hoped that the signatures of all the powers will be secured in the course of the summer and autumn.

This action must be confirmed as we understand it by each of the Governments whom these delegates represent before the treaty is binding.

Stanley is not a Livingstone. Livingstone was a man who risked his life, and ultimately laid down his life in Central Africa out of pure love to God and humanity. Stanley has gone there again and again in pursuit of fame and fortune, and has secured both.—*The Arbitrator*.